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"The agitation of thought is the beginning of Truth."

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AMERICAN JOURNAL OF HOMŒOPATHY.

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PRACTICE OF HAHNEMANN.

It is doubted if the *ORGANON of homœopathic medicine* by S. Hahnemann has been studied but by few of the medical profession. We can scarcely believe it possible for a well informed physician to carefully analyze the doc-

trines advocated in that work, and not be convinced that they are true. Most of it is so truth-like, that it would require a large measure of prejudice to prevent a favorable impression even after a cursory reading.

It is a fact, that although his system of medicine has engaged the attention of many opponents both in Europe and in this country, not one has ever attempted a logical investigation of it; but in almost every instance, misrepresentation and ridicule have been the weapons employed to kill it. But these have failed in their object, as any one of moderate foresight could have foretold, and this system has the confidence of hundreds of the really educated members of the profession; and others of this class are diligently studying it for the purpose of practice.

In the course of these articles we propose to introduce, some of the more prominent portions of the *ORGANON*, that those of our readers who do not possess it, may be enabled to form a judgment of a system, which the most careful experiments have established in almost every part of the civilized world.

It is a source of misunderstanding among medical men, that some are governed strictly by what may be found in what is termed standard works; while others are controlled by what actually takes place in practice; and because of this, the writings of Hahnemann produce an impression upon one class of readers, which differs essentially from that upon another class. He whose mind is full of the speculations found in the literature of medicine, will hardly agree to the doctrines promulgated in the *ORGANON*; but he who looks to the cure of the sick—who is a practical man—who wants knowledge that he can use, will feel their force, and acknowledge their truth.

We shall conclude this article by an extract from the *Organon* with a few remarks:—

"The unprejudiced observer, (however

great may be his powers of penetration,) aware of the futility of all elaborate speculations that are not confirmed by experience, perceives in each individual affection nothing, but changes of the state of the body and mind, (*traces of disease, casualities, symptoms*), that are discoverable by the senses alone,—that is to say, deviations from the former sound state of health, which are felt by the patient himself, remarked by the individuals around him, and observed by the physician. The *ensemble* of these available signs represents, in its full extent, the disease itself—that is, they constitute the true and only form of it which the mind is capable of conceiving.

"I cannot, therefore, comprehend how it was possible for physicians, without heeding the symptoms or taking them as a guide in the treatment, to imagine that they ought to search the interior of the human economy (which is inaccessible and concealed from our view), and that they could there alone discover that which was to be cured in disease. I cannot conceive how they could entertain so ridiculous a pretension as that of being able to discover the internal invisible change that had taken place, and restore the same to the order of its normal condition by the aid of medicines, without ever troubling themselves very much about the symptoms, and that they should have regarded such a method as the only means of performing a radical and rational cure. Is not that which manifests itself in disease, by symptoms, identified with the change itself which has taken place in the human economy, and which it is impossible to discover without their aid? Do not the symptoms of disease, which are sensibly cognizable, represent to the physician the disease itself? When he can neither see the spiritual essence, the vital power which produces the disease, nor yet the disease itself, but simply perceive and learn its morbid effects, that he may be able to treat it accordingly: What would the old school search out farther from the hidden interior for a *prima causa morbi*, whilst they reject and superciliously despise the palpable and intelligible representation of the disease, the symptoms which clearly announce themselves to us as the object of cure? What is there besides these in disease which they have to cure?

"As in a disease where no manifest or exciting cause presents itself for removal, (*causa occasionalis*) we can perceive nothing but the symptoms, then must these symptoms alone (with due attention to the accessory circumstances, and the possibility of the existence of a miasm) guide the physician in the choice of a fit remedy to combat the disease. The totality of the symptoms, *this image of the immediate essence of the malady reflected externally*, ought to be the principal or sole object by which the latter could make known the medicines it stands in need of—the only agent to determine the choice of a remedy that would be most appropriate. In short, the *ensemble* of the symptoms is the principal and sole object that a physician ought to have in view in every case of disease—the power of his art

is to be directed against that alone in order to cure and transform it into health.

"It is taken for granted that every intelligent physician will commence by removing this *causa occasionalis*; then the indisposition usually yields of itself. Thus it is necessary to remove flowers from the room when their odours occasions paroxysms of fainting and hysteria, to extract from the eye the foreign substance which occasions ophthalmia; remove the tight bandages from a wounded limb which threatens gangrene, and apply others more suitable; lay bare and tie up a wounded artery where hemorrhage produces fainting; evacuate the berries of belladonna, &c. which may have been swallowed, by vomiting; extract the foreign particles which have introduced themselves into the openings of the body, (the nose, pharynx, ears, urethra, rectum, vagina); grind down a stone in the bladder; open the imperforate anus of the new born infant, &c.

"Not knowing at times what plan to adopt in disease, physicians have endeavored to suppress or annihilate some one of the various symptoms which appeared. This method which is known by the name of the *symptomatic*, has very justly excited universal contempt, not only because no advantage is derived from it, but because it gives rise to many bad consequences. A single existing symptom is no more the disease itself, than a single leg constitutes the entire of the human body. This method is so much the more hurtful in its effects, that in attacking an isolated symptom, they make use solely of an opposite remedy, (that is to say, of antipathics or palliatives,) so that after an amendment of short duration the evil bursts forth again worse than before.

"It is not possible to conceive or prove by any experience, after the cure of the whole of the symptoms of a disease, together with all its perceptible changes, that there remains or possibly can remain any other than a healthy state, or that the morbid alteration which has taken place in the interior of the economy has not been annihilated.

"In one who has thus been restored from sickness by a genuine physician, so that no trace of disease, no morbid symptom any longer remains and every token of health has again durably returned, can it for a moment be supposed, without offering an insult to common sense, that the entire, corporeal disease still resides in such an individual? and yet Hufeland, at the head of the old school, makes this identical assertion (in his work on Homœopathy, p. 27, l. 19) in the following words viz. 'The homœopathist may remove the symptoms, but the disease will still remain.' He affirms this partly out of mortification at the progress and salutary effects of homœopathy, and partly because he entertains wholly material ideas of disease, which he is unable to regard as an immaterial change in the organism, produced by the morbid derangement of the vital power; he does not consider it as a changed condition of the organism, but as a material something, which, after the cure is completed, may yet continue to lurk in some internal corner of the body, in order one day

or other, at pleasure, and during a period of blooming health, once more to burst forth with its material presence! So shocking is still the delusion of the old pathology! That such a one only could produce a *therapeutica*, solely intent upon cleansing out the poor patient, is not surprising."

No one, so it seems to us, can but admit 1st, that all speculations which are not confirmed by experience can be of any value.

2. That diseases are "changes of the state of the body and mind, which are felt by the patient himself, remarked by those around him, and observed by the physician."

3. That the *ensemble* of all the symptoms in a case of sickness represent the disease itself, and they constitute all of it which the mind is capable of conceiving.

4. That the treatment of a disease, should be commenced by removing the *causa occasionalis* if known.

It will not be easy to deny these propositions; we shall assume that they are true, and about which there is no dispute; indeed, we do not perceive how any can happen, for they recognize every conceived derangement of body and mind.

The next point however is a very different thing: it is, that the *ensemble* or the totality of the symptoms, &c. should make known the appropriate medicines. In this, the practice of the old school, (allopathy) and that of the new (homœopathy) are at variance. They look at one another from opposite points. There is no resemblance whatever, and there can be no meeting half way—there cannot be a mingling. Here, homœopathy stands out boldly, and it is one of its strong holds, to yield which in any measure would destroy it. *The whole of the symptoms taken together, is the image of the malady reflected externally, which must indicate the remedy.*

The old school with all her boastings has no means of obeying this rule. Let the most learned, and the best educated in allopathy (who have not seen the *materia medica pura*) attempt it, and they could not move one step. We defy the whole allopathic school to make an individual case of disease indicate the appropriate medicine, by the *materia medica* of that school, and effect a prompt and a permanent cure. Take tooth ache, for which a well educated homœopathic physician would select, (being guided by the peculiarities of the case) the medicine, a single dose of which would cure it in less than five minutes; and which

the old school has not an idea of curing but with extraction.

Take *neuralgias*, and of some fifty medicines the experienced homœopath will cause the individual case to make known the remedy, which may effect a permanent cure in a few hours; this we have witnessed in several instances after the most extended allopathic treatment for months without relief.

(To be Continued.)

OBJECTIONS TO HOMŒOPATHY.

(Continued.)

Many persons have been treated by Homœopathy and have not been cured.

This is one of the most common objections brought forward against homœopathy, and one which seldom fails of leaving some unfavorable impression on the minds of the unreflecting portion of the public with regard to that science. We shall therefore shortly sift its real value.

It is clear that there never will nor even can be a medical system which will cure all diseases without exception, and if one with such pretensions were ever brought forward, it would deserve to be stigmatized as quackery. Homœopathy has no such pretensions, and all it claims is being a system of practical medicine, based upon a law of nature, insuring by fixed principles and rules, clearness and simplicity in the treatment of diseases, and being thus enabled to arrive at results to which those conditions can and must necessarily lead.

We shall now shortly consider the several reasons which may induce the failure of homœopathic treatment, and leave it to the reader himself to judge how far such an objection can be fairly brought forward against the doctrine of homœopathy as such. The principal causes which may induce failures of homœopathic treatment may arise—1st. From the disease. 2nd, From the patient. 3rd, From the practitioner.

I. We have already pointed out the principal causes which may lead to failures in acute diseases: the following may be marked as the principal causes of occasional failure in chronic cases:

a. There are diseases in which the structure of certain organs is so materially altered that medicine, at least in the present state of the science, cannot effect a radical cure. Such cases are, for instance, far advanced cancer of the breast, uterus and stomach; extensive tubercular consumption; paralysis arising from organ-

ic changes in the brain or spinal marrow; disorganization of the liver; several forms of far advanced scrofula, &c.

b. Vital power may be so much reduced in the frame in general, or in the organ prominently affected, that a proper reaction to the medicine cannot take place, as in some cases of paralysis of the limbs, of amaurosis, &c.

c. Failures may occur in chronic diseases of a purely hereditary character which often amount almost to second nature, and are at all times infinitely more difficult to eradicate than diseases arising from other causes.

d. Failures may occur in diseases which are owing entirely, or in a great measure, to former misuse of medicine. We advert under this head to the multifarious and complicated artificial complaints produced by aperient and anti-bilious medicines, some of which have already been mentioned. The effects of these medicines, when they have assumed a chronic form, are exceedingly difficult to eradicate. With regard to the chronic effects arising from a long course of so-called alterative medicines, such as mercury in its various shapes, iodine, sulphur, iron, arsenic, nitrate of silver, &c., we hold it in many cases to be next to impossible to produce any lasting beneficial amelioration, even by the best conducted treatment. This kind of diseases, which are numerous, forms perhaps the most important item among the cases of failure of homœopathic treatment.

The cause of failure may lie with the patient himself or with those about him. To mention only one point, in acute cases the physician is frequently disobeyed with regard to giving food inasmuch as the patient or those about him, think it necessary to try to "keep up the system" by giving food when a total want of appetite or prostration of the powers of digestion require the greatest caution. In these cases the best efforts of the physician are frequently frustrated by well-meaning but injudicious relatives and nurses. In chronic cases, failures may be produced by the patient not adhering to a proper regimen. Some patients promise to give up tea, coffee, wine, spirits, when it is thought necessary by the physician, to take a regular exercise in the open air, to abandon injurious and dissipated habits, &c. but do not fulfil their promise, and when they then fail to be cured, they blame homœopathy and not themselves. Another very frequent cause of failure in chronic disease arises from *sufficient time not being given to effect a cure*. Frequently patients who have heard of some extraordinary

cure and are themselves suffering from long standing complicated complaints, apply to homœopathy, and expect a speedy and complete cure in the space of a few weeks. They must necessarily be disappointed! Common sense suggests, and ordinary experience confirms it, that a disorder which has gradually established itself, in the course of years, and which frequently has been rendered artificially complicated by former medical treatment, cannot be eradicated but by slow gradation, and that a quick amelioration in these cases is not even desirable, inasmuch as these sudden good effects in chronic disease seldom last, on the contrary, impede a radical cure. Long experience attests that, on an average, a chronic disease of some standing cannot be properly cured in less than six months and more, and Hahnemann himself says:

"The cure of severe chronic disorders which have lasted for ten, twenty, thirty years and longer, may be called expeditious, if it be performed in one or two years; if it may succeed with young robust persons in half that time it requires with aged persons even more, notwithstanding the best treatment and strictest obedience of the patient. Every one may understand that an inveterate disease, the miasmatic cause of which has had so much time and so many occasions during a long life of spreading its parasitic roots through the whole system, becomes at length so closely interwoven with the organism, that besides a proper treatment and a strict obedience of the invalid, patience and time are equally indispensable to destroy this dynamical polypus with its many branches." Therefore, persons who apply to Homœopathy for the cure of chronic complaints, and will not give sufficient time to complete the cure, must blame themselves and not homœopathy if their expectations are disappointed. Another very powerful impediment to the complete success of medical treatment of chronic cases are constant disagreeable emotions of the mind arising from vexation, domestic unhappiness, grief, angry disposition, &c. As long as such causes exist to a considerable degree, the patient has indeed little chance of being cured of his chronic disorder.

Failures may be owing to imperfect Homœopathic treatment.

A practical science may have attained a high degree of perfection, but in order to lead to such results as it is capable of producing, it is, of course, an indispensable condition that it

should be applied by persons of skill who are thoroughly acquainted with it. Homœopathy is exceedingly simple in its theory, because it is true; but that its proper application in diseases is one of the most difficult tasks which any man can undertake, is a point upon which all homœopathic physicians who have practiced it for any length of time, are unanimous. Like many other practical discoveries of great importance, Homœopathy has everywhere become the subject of speculation, and many persons have adopted it merely on these grounds. Without having either the means or the inclination to study the science thoroughly, they practice it upon such easy and meagre resources as some Domestic Medicine or Jahr's Manual: Homœopathy is so true, that even imperfectly informed persons cannot fail of being frequently successful, and therefore, their numerous failures are ascribed to the science itself, and are not attributed, as they ought to be, to the want of skill and information of the practitioner. The allopathic periodical press frequently attacks homœopathy with regard to cases which have failed in consequence of improper treatment, or in which the homœopathic practitioner has held out hopes which no medical art could realize. It is, however, not fair that the system of homœopathy should be charged with imperfections which arise solely from the practitioner, and it is by this time necessary to warn the public, that it is not every one who calls himself a homœopathic physician is therefore able to practice it properly, and we direct their attention to the following points:—

1. The correct practice of Hahnemann requires, besides a proper acquaintance with the different branches of medicine in its ordinary state, a long and severe study of the fundamental works of the doctrine itself.

The main difficulty in the practice of homœopathy lies in the acquisition of an intimate knowledge of its *Materia Medica*. If homœopathy fails with practitioners who have nothing but imperfect resources to rely upon, no one can be surprised; but even with the best resources at his disposal it is indispensable that the practitioner should go through a severe positive study in order to be enabled to practice homœopathy properly. He who dreads mental application ought to keep away from the practice of Homœopathy altogether.

No one who is convinced of the truth and the practical advantages of homœopathy, can conscientiously practice allopathy and homœo-

pathy indiscriminately; he who does so, or who even leaves it to his patients to choose between the two methods, deserves no confidence, and no one ought to be surprised at failures occurring in his hands.

The homœopathic physician ought to examine every case of disease patiently and minutely, and particularly in chronic disorders, keep a written minute of the whole case. Slight symptoms and other minor circumstances may essentially influence the choice of the remedy, and no person's memory, particularly in an extensive practice, could, in the course of a long treatment, retain them all. He who shuns that laborious task deserves no confidence, and his failures ought not to be attributed to the science.

Nor should a careful practitioner be in a great hurry in selecting his remedies in complicated chronic cases. No memory could retain all the symptoms which the numerous medicines of the homœopathic *materia medica* produce; minor effects are often of vital importance, and therefore a patient research in the respective books cannot be dispensed with. Hahnemann himself, after fifty years' experience, gave in his practice the best proof of the necessity of doing so.

The homœopathic practitioner ought to study the practice of homœopathy under the guidance of other practitioners who have already followed it for a considerable time; for there are in homœopathy, as in all practical sciences, many important points connected with its application which are not and cannot be explained in books.

There are every where numerous patients who have tried other medical treatment without beneficial results, and the homœopath is, therefore, almost sure to have an extensive practice wherever he goes. Homœopathy, as has already been stated, is so true that even a superficially informed practitioner cannot help being frequently successful in his treatment; and, therefore, mere outward success in practice affords no more than in allopathy a direct proof of the practitioner being thoroughly acquainted with the science.

One important point ought not to be lost sight of in judging the failures under homœopathic treatment—namely, that a physician may be an allopathic practitioner of high standing, and yet become only a very indifferent homœopath. The practice of both doctrines is so diametrically different, that unless a person who has been engaged for many years in allopathic

practice, lays aside almost totally his former maxims, his homœopathic treatment of diseases cannot lead to those results which Homœopathy, as such, is capable of producing. We regret to say that it is too often the case.

All these several points ought to be taken into consideration when failures under homœopathic treatment are brought forward as an objection against the system. "In truth, however, the question is not whether homœopathy ever fails, but whether or not it succeeds in cases where the old practice always fails, and whether in cases where the latter only *palliates* at a great expense to the constitution, it does not cure promptly and effectually without the slightest injury to the organism. On the comparative success of the two systems Homœopathy founds its claims to public support, and confidently challenges public inquiry. If indeed occasional failures should be the standard whereby to estimate the value of a system of medicine, in what position would the old school stand at the present moment?" — *Concise View*, &c.

LAWS OF HEALTH—DISEASE.

Chronic diseases are produced by infection from some miasm.

This is evident, from what we know of the origin and causes of other diseases. Small-pox, scarlet, typhus, intermitting fevers, cholera, &c., are known to arise from epidemic or contagious miasms.

It is apparent from the writings of medical men in all ages, in which it is spoken of as predisposition, hereditary taint, diathesis, &c.

Hahnemann spent many years in study and research, to trace out the source of the incredible number of chronic affections.

And from long-continued observations and an immense accumulation and careful comparison of facts, he was enabled to discover the cause of the greater number of these affections. This (miasm) he denominated *psora* — which he regarded as the parent of the majority of chronic diseases.

Whatever may be thought of Hahnemann's views of this miasm, we think the general doctrine of the miasmatic origin of disease cannot be questioned, and if he has failed to trace the innumerable chronic diseases to their true source, it only remains to be done; while it must be admitted that the facts he adduces to demonstrate this, as being the origin of very

many of these diseases are not easily to be explained away.

Names are often much in the way of an accurate investigation of diseases and their causes, as the opposition to Hahnemann's views demonstrates.

The object of investigation should be a knowledge of the thing, irrespective of names. In the treatment of chronic diseases the cause is the ultimate object of primary remedial agents and names are of little importance to this end.

"This is the oldest, most universal and most pernicious chronic miasmatic disease, yet it has been misapprehended more than any other. For thousands of years it has disfigured and tortured mankind; and, during the last centuries, it has become the cause of those thousands of incredibly different, acute as well as chronic, non-venereal diseases, with which the civilized portion of mankind becomes more and more infected upon the whole inhabited globe.

"In the many thousands of years since it has visited mankind, the multitude of its morbid symptoms has increased to such an extent, that its secondary symptoms have become innumerable.

"The progress of this ancient miasm through the organism of millions of individuals in the course of some hundreds of generations, and the extraordinary degree of development which it has by these means acquired, will explain to a certain extent, why it is able at present to make its appearance beneath so many different forms, especially if we contemplate the multiplicity of circumstances that usually contribute to the manifestation of this great diversity of chronic affections, (secondary symptoms,) besides the infinite variety of their individual constitution. It is, therefore, not surprising that such different organisms, penetrated by the psoric miasm, and exposed to so many hurtful influences, external and internal, which often act upon them in a permanent manner, should also present such an incalculable number of diseases, changes, and sufferings, as those which have, till the present time, been cited by the old pathology, so many distinct diseases, describing them by a number of particular names.

"Scrofula, rickets, spina ventosa, atrophy, marasmus, consumption, pulmonary consumption, asthma, tabes mucosa, laryngeal phthisis, chronic catarrh, constant cold in the head, difficult dentition, worms, and consequent diseases, dyspepsia, spasms in the abdomen, hypochondria, hysteria, anasarca, dropsy, ovarian dropsy, dropsy of the uterus, hydrocele, hydro-

cephalus, amenorrhœa and dismenorrhœa, hemorrhage from the uterus, hematemesis, hemoptysis, hemorrhages, discharges from the vagina, dysuria, ischuria, enuresis, diabetes, catarrh of the bladder, hematuria, stricture of the urethra, nephralgia, gravel, stricture of the intestines, blind and flowing hemorrhoids, fistula in ano, difficult stools, constipation, chronic diarrhœa, induration of the liver, jaundice, blue disease, disease of the heart, beating of the heart, spasms of the chest, dropsy of the chest, miscarriage, sterility, metrorrhœa, impotence, induration of the testes, dwindling of the testes, prolapsis uteri, inversion of the womb, inguinal, femoral and umbilical hernia, dislocations from some internal cause, curvature of the spine, chronic inflammation of the eyes, fistula lachrymalis, short and long-sightedness, day and night-blindness; obscuration of the cornea, cataract, glaucoma, amaurosis, deafness, deficient smell or taste, chronic headache on one side, pain in the face, tinea capitis, scabs, crusta lactea, herpes, pimples, nettle-rash, lypoma, goitre, varix, aneurisms, erysipelas, adipose sarcoma, osteo-sarcoma, scirrhus, cancer of the lips, cheek, breast and womb; fungus hematodes, rheumatism, gout in the hips, in the joints and feet; apoplectic fits, spasms, convulsions, swoons, vertigo, paralysis, contractions, epilepsy. St. Vitus dance, melancholy, insanity, imbecility, nervous affections, etc.

"Hitherto, syphilis, only was in some measure known as one of these chronic miasmatic diseases, which, being uncured, continued to the end of life. Syccosis, which likewise cannot be subdued by the vital power alone, has never been regarded as a distinct species of chronic diseases depending on an internal miasm; and it was supposed to be cured when the excrescences on the skin were destroyed, while no attention was paid to the source which still continued to exist.

"But a chronic miasm that is incomparably greater and far more important than either of the two last named, is that of psora. The two others disclose the specific internal affection whence they emanate—one by chancres, and the other excrescences in the form of a cauliflower.

It is not until the whole of the organism is infected, that psora declares its huge internal chronic miasm by a cutaneous eruption.

DISEASES OF CHILDREN, DENTITION.

Eruptions upon the skin having their origin in a constitutional cause, and being connected, as they are, with peculiar states of the system, the proper mode of treatment becomes a subject of great importance.

The treatment should be constitutional—its

object the removal of the disposition from the system, otherwise, it will be productive of other difficulties, and the cause will remain and become developed in some manner upon other and more important organs. Hence these eruptions should not be suppressed, or repelled. It is a law of the animal economy that it seeks to develop disease upon the surface, or upon parts remote from the vital organs. This is seen in diseases of the skin and external organs, in hemorrhoids (piles), in the eruptive fevers, as in small pox, measles, &c. Were the disturbing agent which is productive of these affections developed with the same amount of irritability upon the brain, heart, lungs, stomach, or any of the abdominal organs, we should have serious and (as constantly happens) fatal conditions—fatal disorganization of organs, the integrity of which is essential to life, would be the consequence, and thus the wisdom of nature, in determining the action of disturbing agents to the surface is made manifest, and should furnish a hint to the physician to second her efforts, and by proper and scientific means to assist her in effecting a cure upon those parts, an abnormal condition of which is not immediately hazardous to life.

The indication thus so clearly furnished should be heeded, and the many deplorable consequences of its neglect avoided.

The employment of quack nostrums, ointments, washes, &c., should be reprobated by the profession and avoided by parents, as they would shun the plague, or save their little ones from a sudden and fearful pestilence, or remove them from causes that are sure to poison their systems, undermine their constitutions, and lay the foundation for a train of evils and sufferings which will cleave to them through life, embitter its enjoyments, and destroy its usefulness.

The treatment of these eruptions should always be directed by the prudent and the intelligent physician. Never entrusted to a quack; nor should empirical or household prescriptions be ever attempted—the most fearful consequences do sometimes result from such sources.

None but the physician who is presumed to understand their relations and connections to internal parts and constitutional conditions, and who is competent to carry out the plan nature adopts to save life and rid the system of an inveterate enemy, by conducting the cure upon those parts where the sufferings are less

and the consequences of disease comparatively light, should ever be entrusted with the management of these affections.

When nature thus kindly protects the vital organs by developing disease upon external parts, nothing can be more unphilosophical and unscientific, nothing more injurious in its effects upon the organism, than the suppression; the driving back again of these eruptions, which is sure to be followed sooner or later by deplorable consequences.

Instances of the fatal effects arising from repelled eruptions from the use of external applications, are numerous in medical works. And they are constantly occurring in the practice of almost every physician; showing the intimate connection between these affections and the internal organs, and the operation of constitutional causes. We see this principle constantly exemplified in scarlet fever, measles and other diseases attended with eruptions, the safety of the patient being greatly dependent upon their full development, and "the repulsion of which is attended by the most grave consequences." "Not only is it necessary for us to be on our guard against the fatal effects of such retrocessions of these eruptive fevers, but farther to provide against those which proceed from the sudden disappearance of certain chronic inflammations, as of lichen, eczema, and impetigo. I shall have occasion to quote, in illustration, in regard to each of these diseases.

"The number of cases that have been witnessed, in which the disappearance of cutaneous affections coincided with the development or progress of an internal inflammatory disease, have made many afraid to attempt their treatment, or to desire their cure.

"When their exist at the same time, in the same individual, two affections, one of which is internal, the other external, it seems improper to attempt to combat the latter by any active means.

"Very little reflection must soon convince us, that a knowledge of the causes and connections of many cutaneous diseases will not a little influence us in our therapeutics.

"Thus, for example, when the eruption depends on the irritation of teething, we can have but little hope of its entire removal, until the process of dentition is completed; nor shall we feel inclined to harass the little patients by various remedies, but wait patiently for the period of irritation to pass, and with it the sustaining cause of the disease. When,

again, we encounter a cutaneous eruption, sustained by gastric or intestinal irritation, we direct our remedies to this latter morbid condition, as to the source of the malady. So, in eruptions depending on constitutional cause we cannot hope for, and ought not to promise their entire removal, *until time is allowed for the operation of appropriate remedies, to alter the state of the blood and constitution.* This is eminently the case in syphilitic and scrofulous eruptions, and in pellagra, and it may be added in a majority of cutaneous diseases. The eruption is properly but a *symptom*, or at any rate not more than a *part* of the entire disease.

"Amaurosis and convulsions, especially in young children, have sometimes been produced by the suppression of acute or chronic inflammatory affections of the skin. It is very possible, certainly, that effects have been ascribed to the repercussion of skin disease, of which they were totally innocent; but when such accidents occur, almost simultaneously with the disappearance of the skin disease, they give rise to serious questions of pathogeny and therapeutics."—Rayer.

HOMŒOPATHY IN AUSTRIA.

From reported cases, by John Epps, M. D.

It is a common statement, "Homœopathy may do in chronic, but what will it do in acute cases?" An answer will be found in the cases published; but the following statements afford the best answer. They are to be found in WILDE'S "Austria, its literary, scientific, and medical institutions, and guides to the hospitals and sanatory establishments of Vienna," a work, quotations from which are in the *Lancet*.

"And although I neither advocate that doctrine, nor slander its supporters, I deem it but the part of truth and justice to lay the following statement before my readers. One of the cleanest and best regulated hospitals in the town is managed on the homœopathic plan. The following circumstances led to its erection:—The rapid spread of this mode of treatment in Austria, and the patronage it received from many noble and influential individuals in that country, attracted the attention of the government several years ago, who, with their characteristic jealousy of innovation, then issued an order forbidding it to be practised. As, however, this had not the effect of suppressing

it, but as it seemed rather to gain strength from the legal disabilities under which it thus labored, it was determined in 1828, to test its efficacy in the military hospital of the Josephinum. With this view, a commission was nominated, consisting of twelve professors, all of whom, it is but fair to observe, were strenuously opposed to the homœopathic doctrine. Dr. Marranzeller, a veteran homœopathist, and a contemporary of Hahnemann, was appointed as the physician, and two members of the commission always attended him during his visit, and at the expiration of every ten days, reported the progress of the cases under his charge. The only part of the report published, is that of Drs. Jager and Zang. It contains a very brief outline of the cases and their treatment, and expresses the surprise of these eminent professors at the happy issue of some of them. The commission, however, as a body, came to the conclusion, that from results obtained from their investigations, it was impossible to declare either for or against homœopathy. One of the twelve, however, subsequently stated his conviction of the efficacy of the system from these trials, and has since remained an open adherent of it.

"Whatever the opponents of this system may put forward against it, I am bound to say, and I am far from being a homœopathic practitioner, that the cases I saw treated by it in the Vienna hospital were fully as acute and virulent as those which have come under my observation elsewhere; and the statistics show that the mortality is much less than in the other hospitals of that city. Knoly, the Austrian *protomedicus*, has published those for 1838, which exhibit a mortality of but five or six per cent; while three similar institutions on the allopathic plan, enumerated before it in the same tables, show a mortality as high as from eight to ten per cent."

NEW YORK ACADEMY OF MEDICINE AND SURGERY.

Several meetings of a number of *regular allopathic physicians* of this city, have been held to form an institution with the above title.

Upon its formation it was solemnly declared by one of the prominent members that "the public, he did believe, had but little confidence in our profession, and that something must be done to change the character of the profession."

Another prominent and learned member declared that "the least savor and tincture of homœopathy will not be recognized by us of the old school. We must alter our generation and be educated anew." Now so far we cannot complain, for all this is substantially true. Our allopathic brethren no doubt have lost the confidence of the community, and if they are to regain that confidence, something must be done to change the character of the profession. And it is likewise equally clear that they have something to learn, should they embrace homœopathia. One of the first resolutions, after the formation of the Academy was in these words, viz: "That any member of this Academy who shall consult with an Homœopath, or other irregular practitioner, shall be considered to have forfeited his membership." This prominent resolution is in part correct, and in part absurd. It is true, they could not consult with an homœopathist, for the reason above stated;—they would have to be educated anew. Although a homœopathist might consult with any member of the Academy; for the reason, he is thoroughly educated in all that belongs to the art of the old school; yet the member of the Academy cannot consult with the homœopathist, because he is ignorant of the science of the new school.

That part of the resolution which classifies homœopathists with irregular practitioners is truly absurd; for they are governed by fixed laws, upon which there is no dispute, and no difference of opinion among the whole body of its practitioners. But can that be said of the school to which the members of the Academy belong? If they are regularly classified themselves, they must go with the most irregular—they must go to the left. We will answer for it, that upon a strict, and honest examination no two of them will be found holding the same views upon the theory and practice of medicine. What are they driving at? They would increase their influence and power by union—which is strong—but we would inform them, that—*truth is stronger*.

REPORTED CASES.

Many physicians of our school have a desire to see cases reported; and so strong has this become, that to indulge it, requires actual book making. Why this is so, we will not at this time inquire. That the beginner of the practice of our art should indulge it, is natural

enough as to him, for reported cases serve to show the manner in which those more experienced, select and administer remedies; and thereby give him an insight into the general mode of prescribing; and afford accumulated and often striking evidence of the power of homœopathic remedies. In this way his faith may become confirmed, and his efforts to master an art which requires so much patient study, encouraged and strengthened. And they doubtless tend to spread and confirm the conviction in the public mind, of the safety and efficiency of homœopathic practice; and demonstrate the curative power of remedies in symptoms, not before observed. Other than for these, and perhaps, similar reasons, we cannot perceive how they can be useful, especially for those experienced in practice.

They are not intended, nor can they enable the physician to employ them as guides in the selection of remedies, and the treatment of other cases; for, it is doubtful if any two cases so simulate one another, as to allow of precisely the same treatment. Therefore, the practitioner who uses reported cases as models for his own practice, will not be likely to become familiar with the *materia medica*; and will contract the pernicious habit of generalization, so fatal to the success of a homœopathic physician. It often happens that the management of reported cases, although they may ultimately get well, is bad, and can only be detected by those who are familiar with the pathogenesis of drugs, and such have no need of them.

We have seen cases reported, in which the disease was represented as progressing in its developement, which had been mistaken for the effects of the drugs administered. We could point to published cases to prove this assertion; but we wish to avoid an occasion of offence.

We recollect a case of threatened inflammation of the brain in which the 1st attenuation of *Belladonna* was given every two hours, for a day or two; which must according to the well known action of that drug produce that difficulty; for, if it be capable of this effect on the healthy, how much more certain must be its action upon a system already predisposed to it. Therefore the tendency of *Belladonna* being to produce that disease; what could have been the result, in the case referred to by such doses? Precisely what did take place—the very difficulty dreaded; but which was removed by a single dose of *Hyocyamus*

30th attenuation; which is an antidote to *Belladonna*; and yet the practitioner boasted of a splendid cure! What sort of a rule do such cases afford the experienced practitioner; what would be the consequence if adopted by the beginner? We leave our readers to answer.

Several years ago, we had a similar case in our own practice. There was disturbance of the brain; and we gave repeated doses of *Belladonna* of the 3d attenuation. In about 48 hours there were developed symptoms of inflammation of the brain, and we continued the same medicine, being so clearly indicated as we thought, although the patient grew worse and worse. A friend to whom the case was related, said "Doctor you have given too much *Belladonna*." We saw at once, the error, and administered a dose of *Hyocyamus* 15th attenuation, and in a few hours the condition of the child improved, and if we remember, three doses of *Hyos.* were given and the patient cured in four days. We have since had abundant reason to trust to the rules of Hahnemann for the repetition of doses. We will conclude this article by a quotation from him, viz:

"The appropriation of a medicine to any given case of disease, does not depend solely upon the circumstances of its being perfectly homœopathic, but also upon the minute quantity of the dose in which it is administered. If too strong a dose of the remedy, that is even entirely homœopathic be given, it will infallibly injure the patient, though the medical substance be of ever so salutary a nature; the impression it makes is felt more sensibly, because, in virtue of its homœopathic character, the remedy acts precisely on those parts of the organism which have already been most exposed to the attacks of the natural disease."

HAHNEMANN ON COFFEE.

Sometimes the almost exhausted menses alternate with serious uterine hæmorrhage. In males, painful sensations at the anus, and nightly emissions. In both sexes the generative faculty disappears gradually. The natural vigorous energy of a healthy pair in coition dwindles to an insignificant nothing. Impotence in both sexes, and barrenness occur, and in the female, inability to suckle children. That dread of nature, that hollow-eyed spectre, onanism, generally lurks behind the coffee-cup (though the reading of wanton novels, exercise of the imagination, bad company, and

sedentary inactivity in close confined air, also contribute to it.)

If the frequent use of coffee, in its re-action, makes the body greatly liable to all kinds of disagreeable feelings, and the most painful sensations, it is easy to understand how it produces a greater tendency to caries of the bones than any other known injurious substance. The teeth are not more speedily and certainly rotted by any other error in diet than by indulging in coffee. Next to grief, and the abuse of quicksilver, coffee destroys the teeth most speedily. Close air, and overloading the stomach, especially at night also contribute to it. But coffee is in itself capable of destroying in a short time, or at least of making black, and yellow, this irreplaceable ornament of the mouth this necessary organ of clear speech, and of intimate mixture of the food with the digestive chyle. The loss of the fore or cutting teeth especially is peculiar to coffee drinkers.

Excepting the true spina ventosa, scarcely ever does caries in children (unless they have been wrongly treated with quicksilver) have any other cause than coffee. And other ulcers in children, which open slowly and lie deep, with a narrow aperture, are often the results of coffee alone.

Coffee has the most injurious effects on children and the more so the tenderer they are. Though it does not in itself produce true *rachitis*, but only hastens it when connected with its peculiar causes, (badly prepared vegetable food, and close, damp, confined air, it still produces, even alone, in very small children, even where the food is in other respects healthy, and the air pure, a not much less melancholy *children's hectic*. Their complexion becomes pale, their flesh flaccid. It is only after a long time that they learn to walk a little, but their gait is tottering, they fall easily, and always want to be carried. Their speech is stammering. They desire many and various things, yet eat little. The gaiety, contentedness, and cheerfulness, which compose the character of childhood, change to feeble listlessness, nothing makes them joyful, nothing contented,—in all things we see a half life in them. They are very fearful and easily terrified. Diarrhoea alternates with constiveness. There is a rattling in the chest, from phlegm in the air passages of the lungs, especially during sleep, which no coughing removes. The teeth make their appearance

with great difficulty, and imperfectly with many complaints, and even convulsions, and decay and fall before the time for changing them comes. Usually at evening, soon before going to bed, and sometimes not till they lie down, they experience a redness and heat of one or both cheeks. They sleep but half, toss about at night, often ask for drink, and then perspire, not only on the forehead, but also in the hair, especially on the hind part of the head, and cry in their sleep. They overcome all diseases with difficulty, and their recovery is very slow and imperfect.

They are generally exposed to spreading inflammation of the eyes, not unfrequently accompanied with an eruption in the face; when there occurs also a singular deadness of the upper eye-lids, so that they are not able to open the eyes fully, even when the redness, and swelling of the eye-lids are only moderate. This kind of inflammation of the eyes, which often lasts many years, in which they often lie on the face in continual ill-humor, and fretfulness, or else hide in the dark, always lying down or sitting crouched—this inflammation of the eyes, I repeat, attacks especially the transparent coat of the eye, covers it at first with red veins, afterwards with dark spots, or pustules appear on it, and little ulcers, which often eat deep, and threaten blindness.

This inflammation of the eyes, and this rattling in the breast, and others of the above named complaints, attack even infants at the breast, which partake of nothing but the mother's milk, in case the mother drinks much coffee, besides breathing much confined air. How wide-spreading, *penetrating*, must the injuriousness of this beverage be, when even the sucking child suffers from it.

Next to children, coffee has the worst effect, as has been said, on the female sex, and on men of letters, whose occupations are sedentary, and whose abode is in the confined air of their rooms; to these may be added mechanics whose business is sedentary.

The bad effects of coffee are, as mentioned above, most effectually diminished by great activity, and much exercise in the open air,—but not permanently.

Some persons, too, as though led by instinct, find a kind of counter poison to coffee, in the use of spirituous liquors. We cannot deny that they have some counteracting effect. But these new stimulants have no nutritive power, that is, they too are medicinal substances,

which, when daily swallowed as an article of diet, leave other bad effects behind, and still cannot entirely prevent the injuriousness of coffee, new and artificial stimulants of life with hurtful consequences in their train, though of a different and compound nature.

To abandon coffee gradually is the great remedy against its equally insidious and deep-seated bad effects, and bodily exercise in the open air generally promotes the final cure.—But if the body and mind have sunk too low for this, there are remedies, an enumeration of which, here, would, however, be out of place, as I am not writing for physicians. If I depict the daily use of coffee as highly injurious, and, after many years observation and experience, show that it relaxes and decays the energies of mind and body, the nature of "medicinal beverage," which I cannot but allow to coffee, will be made an objection to me.

James Hart Allen, M. D., has been associated with the physicians of the N. Y. Homœopathic Dispensary.

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